

2
be inquired of vwithin
the Dioces of London, in

the vilitation of the Reuerend father
in God, Iohn Bishop, of
London. 1586.

In the xxviii. yeare of the raigne
of our most gracious soueraigne Lady Elizabeth by
the grace of God Queene of England,
Fraunce, and Ireland, defender
of the faith. &c.



AT LONDON,
Printed by Richard Iohnes.

1586.

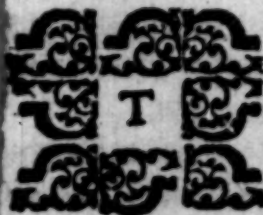
Articles

The tenor of the Othe committed to the Church-wardens
and swoyne-men.



Ye shall sweare, that all affection, fauour, hatred, hope of reward and gayne, or feare of displeasure, or malice set a side, you shall vpon due consideration of the Articles giuen you in charge, present all and euerye such person of or within your Parish as hath committed any offence or fault, or made any default mentioned in these or any of these Articles, or which are vehemently suspected, or otherwise diffamed of any such offence, fault, or default, wherein you shall deale vprightly and according to equity, neither of malice presenting any contrary to truth, nor of corrupt affection sparing to present any, & so conceale the truth, hauing in this action God before your eyes: with an earnest zeale to maintaine truth, and to suppress vice. So helpe you God, and his faithfull promises contayned in these his holy bookes.

The charge of the Church-wardens and swoyne-men
set downe for the better perfourmance of their
duties, and discharge of their Duties.



They are straightly charged to beare all these articles read ouer vnto them, and diligently to consider and enquire thereof. And for that the time is so short in this the visitation, that they shall not be able to make a perfect aunswere vnto all of them, and that notwithstanding there are many notorious faultes presently worthy of presentment and reformation: they are charged to make their aunswere vnto them presently so farre forth as their memory shall now serue them: and to present now such faultes in their Parish, as at this present time are worthy of presentment and reformation. And that after their comming home betwixt this and Michaelmas next, they shall againe beare all the Articles read ouer vnto them, and diligently consider and enquire thereof with the Minister of the Parishes, who shall (if he know anye thing in the Parishes to be reformed) together with them make a due presentment and a true and full aunswere in writing, signed with their handes and markes, wherein they shall present as well all such faultes or offences contrary to the Articles, as they forgot or omitted to present at the time of the visitation, as also all such faults and offences contrary to the Articles, as shall happen and chance betwixt this and then.



Articles

**The Dioces of London in this visitation, holden in the
yeare of our Lord God 1586.**

Articles concerning the Cleargie.



Whether Common prayer be song or sayde by your Parson, Vicar or Curate in your several Churches or chapels distinctly and reverently, and in such order as it is set forth by the lawes of the realme, without any kind of alteration omitting or adding to anye thing, and at due and convenient howses, and whether your Minister so turne him selfe, and stand in such place of your Church or Chancell as the people may best heare the same, and whether the holy Sacraments be likewise ministered reverently, in such maner as by the lawes of this Realme is appointed, and whether vpon Wednesdaies and Fridaies, not being holy daies, the Letyng and other Prayers appointed for the day be sayd accordingly.

2 **Item** whether the forme of Comination against sinners, with certaine Prayers following the same set forth in the latter end of the booke of Common prayer to be vsed at diuers times in the yeare, be by your Minister plainly and distinctly read in your Church or Chappell vnto the people, betwene the Letyng and the Commemozation or ministrati-
on of the holy Communion thrise times at the least in the yeare.

3 **Whether** your Parson or Vicar haue preached or caused to be due-ly preached in your Church, his quarterly or monethly Sermons, as by the Quenes iniunctions he is bound, and what be the names of such as haue preached for him, and whether he hath admitted any man to preach not hauing sufficient licence.

4 **Whether** any Parson or Parsons not beeing ordered at the least for a Deacon do saye Common prayer openly in your Church or Chap-
pell, or any not being at the least a Deacon do solemnize matrimony, or administer the Sacramentes of Baptisme, or deliver to the Communi-
cantes the Lordes cup at the celebzation of the holye Communion, and what be their names that do so.

5 **Whether** the Parson, Vicar, or Farmer of your Benefice do cause or suffer any Curate or Minister to serue your Church befoze he be ex-
amined and admitted by the Ordinary, or his deputy in writing, and do
shew his licence to the Church Wardens: and whether any Curate doe

serue

serue two Cures at one time, without the special licence of the Ordinary or his deputy in that behalfe in writing first had.

6 Whether your Parson, Vicar, or Curate do every Sunday, when there is no Sermon read distinctly and plainly some part of the Homilies prescribed and set forth by the Quenes authoritie to be read, and whether any Minister not admitted by the Ordinary, or by other lawful authority do expound any scripture or matter of doctrine by the way of exhortation, or other wise, and thereby omit and leave off the reading of the Homilies.

7 Whether any Lectures, conventicles, or private meetings be read or used within your Parishes, either publique in the Church, or private in y^e house, by any person, sufficiently licensed therunto by the Ordinary, or whether anye such reader doe teach any doctrine of innoation to with draw the people from due obedience to the ordinances of the Church, set forth by publique authority, or to cause them to forbear participating in prayer and Sacraments with our Church.

8 Whether your Parson, Vicar, or Curate, do every Sunday and holy day openly in the Church call forth, heare, and instruct all the Children apprentices, and servants of both sexes, that be of convenient age within your Parish, or at the least so many of them by course as the time will serve, and as he maye well heare or instruct for one hower at the leaste, before or after evening prayer, in the ten commandments, the Articles of the beliefe, and the Lordes prayer, and diligently examine and teach them the Catechisme, as it is now allowed and set forth in the booke of common prayer: or Maister Rotwels Catechisme and no other, with the understanding thereof, and whether for that purpose he doth take the names of them al, and by course call certaine of them every Sunday and holy day to come to the teaching of this Catechisme.

9 Whether your Parson, Vicar, Curate, or other Minister in your Church or Chappell, hath admitted to the holye Communion anye open and notorious fornicator, adulterer or euill liuer, by whom publique offence is given without due penance, firste done to the satisfaction of the congregation enioyned him by his Ordinary or Archdeacon, or any malicious person, that is notoriously knowne and detected, to be out of charity, or that hath done any open wrong to his neighbor by word or deed, without due reconciliation first made to the party that is wronged.

10 Whether in anye of your Parishes your Minister be brought in by popular election, sent by some peculier election of ministerie, confirmed by the Parish, and so allowed privately of before the sayd Minister be presented to his Ordinary.

11 Whether your Parson, Vicar, Curate, or Minister hath admitted to the holy Communion any of his Parishes being above twenty yeares of age either mankinde or woman kinde that cannot say by heart the ten Commandementes, the Articles of the faith, and the Lordes prayer in english, or be not confirmed, and what be the names of suche as can not say the same, or being above fourteen yeres and vnder twenty yeares of age, that can not saye the Catechisme, allowed and set forth in the sayde booke of common prayer: and whether he marry any persons which were single befoze, that can not saye the Catechisme, and whether he vseth to examine his parishioners at conuenient times, befoze he administer vnto them, and namely befoze Easter, yearelye to the intent he may know whether they can saye by hart the same which is required in that behalf or no.

12 Whether your Preachers or Minister be peace makers and not brawlers, or sowers of discorde, and exhort their Parishioners to obedience towarde their Prince, all other that be in authoritie, and to charity and mutuall loue among them selues, whether they be diligent in visiting the sick and comforting them, and do moue them earnestly (especially when they make their Testaments) to consider the necessity of the poore, and to giue to their box or chest, their charitable deuotion & almes.

13 Whether any of your Parsons, Vicars, Curates or Ministers be fauorers of the Romish or forraign power, letters of true religion, preachers of corrupt and popish doctrine, or maintainers of sectaries, or doe set forth and extoll vaine and superstitious religions, or maintainers of the vblearned people in ignorance and error.

14 Whether any do preach, declare, or speake any thing in derogation of the booke of common prayer, which is set forth by the lawes of this Realme, dispraising the same, or any thing therein contained, or against the Preachers or Ministers of the word and Sacraments.

15 Whether the Parson or Vicars when they be absent from their benefices do leaue their Cures to a rude and vblearned Person, and not to an honeste and well learned expert Curate which can and doth teach the people wholsome doctrine, and whether in their absence, they do procure learned men to preach in their Churches and Cures at leaste one Sermon euery moneth in the yeare.

16 Whether your Parsons, Vicars, Curates, and Ministers keepe well their registers of all weddings, burials and Christninges within your Parishes, according to the order of the Quenes iniunctions, & whether they reade the Quenes Maiesties iniunctions euery quarter of a yeare once or no.

17 Whether they or anye of them keepe anye suspected Roman

in open houses, or be incontinent persons, given to drunkenness, idleness, or be hunters of Taverns, Alehouses, or suspected places, or be hunters, hawkers, dicers, carders, table swearers, liars, false dissemblers, dauncers, or other wise suspected of anye notorious crime, or give any example of life, or be disorderd and vnseemly apparrell either in colours, gardes, or light fashon.

18 Whether they or any of them do keep, or suffer to be kept in their Parsonage or Vicarage houses, any Ale-houses, Tipling-houses or Taverns, or do sell Ale, Beere, Wine, or any other victuall.

19 Whether your Parsons or Vicars haue bought the presentations of their benefices, or come to them by Simony, fraude, or deceit, or by any colourable part or vnlawfull mean whatsoever, or be vehemently suspected or defamed thereof, and whether they keepe in their owne handes, or haue demised and let to farme their Parsonages or Vicarages, or their glebe lande or tithes, or any part thereof, and whether anye such lease be made for the performance of any simoniacall compact, made directly or indirectly betwixen the incumbent and the Patron, or betwixen the incumbent and any other person for the presenting of the same Incumbent to that Benefice.

20 Whether any Priest or Minister be come into this Dioces out of any other Dioces to serue any cure here without letters testimoniall of their Ordinary from whence they came, vnder his autentique seale and hand, to testifie the cause of his departing from thence, and also his behaviour there, and whether you do receiue any Curate before you see his licence to serue in your Parish vnder my L: or his Officers seale.

21 Whether for the retaining of the perambulation of the circuite of your Parish, the Parson, Vicar, or Curate, Church wardens and certain of the substantiall men of the Parish in the daies of the Rogations commonly called, the gange dayes, walke the accustomed boundes of your Parish, and whether in the same perambulation, or going about, the Curate do vse anye other rite or ceremony then such as be appointed by the Antient Pastories iniunctions.

22 Whether for the putting of the Church wardens and swoymen the better in remembrance of their duety in obseruing and noting such as offend in not comming to deuine seruice, your Minister do openly euery Sunday after he haue read the second lesson at morning and euening prayer, monish and warne the Church wardens and swoyn men to looke to their charge in this behalfe, and to obserue who contrary to the sayde Statute offende in absenting them selues negligently or wilfully from their Parish Church or Chappell, or vnreuerently, as is aforesayde vse there

them selves in the time of ordaine service.

23 Whether any new Presbyteries or Eldershippe be lately among you erected, & by them any Ministers appointed without orders taking of the Bishops, do Baptise, minister the Communion, or deale in any function Ecclesiasticall, or contrary to law, gather any private conventicle, whereby the people be drawn from the Church.

24 Whether there be anye in your Parish that readeth any private lectures in the same, or blessh exposition of the Scriptures, in any private mans house whatsoeuer contrary to law. And whether any preacheth and doth not at certaine times in the yeare minister the Sacraments in their owne person, and in such Church where he readeth his Lecture.

25 Whether there be anye in your Parishes Ministers or Preachers that vse either private or other assemblies out of their Dioces with other Preachers, or others with them: and do in them vse to set downe any orders contrary to the orders obserued in the Quenes booke, or anye in your Parishes that doe contribute to any such Preachers, and what be the names as well of the contributors, as of them to whom they do contribute, and what severall summes do they contribute.

26 Whether anye Minister doe reiect those women beeing married, which doe come to the Church to giue thanks after childe byrth, according to the order set downe in the booke of common prayer: or do winke at such fantastickall women, as contemne to come to Church, and giue thanks according to the same order.

27 Whether your Parson, Vicar, or Curate, haue married anye person not being thre severall Sondays or festiuall daies lawfully asked in their Parishes Churches, or haue married anye persons at anye time or times by the Ecclesiasticall lawes of this Realme forbidden not beeing sufficientlye licenced therevnto, and by whose licence the same persons were so dispensed withall to be married.

28 Whether any contention haue growen amongst the Preachers in these parts for any matter of doctrine or ceremonies, and what & who was the cause thereof, and whether any strife hath growne about pewes or seates in the Church, and betwixen whom was it.

29 Whether your Parsons, Vicars, or Curates do keepe a iust and perfect note of all such as doe Communicate in their severall Parishes, & doe not rather regarde their private gaine in receiuing their offerings at Easter, and deliuering them tokens, doe enter them into their booke, and certifie as communicantes who neuer received.

30 Whether there be anye Ministers or Prestes within your Parishes which liue solely without any cure, neither seruing in any place, nor baning any place of reading or preaching.

Wether have you in your parish Churches & Chappels al things necessary & requisite for comon prayer, & administration of the Sacraments, especially the booke of comon prayer with the new Kalender, two Psalters, the englishe Bible in the largest volume of the edition set forth by the Bishops, and lately imprinted by the Quenes Printer, as by letters sent the last yeare from my Lozds grace of Canturbury, to that effect was inioyned you, the two Tomes of the Homelies, the Paraphrasis of Erasmus translated into Englishe, the table of the ten Commandementes, a conuenient pulpet well placed, a comely and decent table standing on a frame for the holpe Communion, with a fayer linnen cloth to lay vpon the same, and some covering of silke, buckerame or other such like, for the cleane keeping thereof, a fayer & comely Communion cup of Siluer, and a couer of Siluer for the same, which maye serue also for the ministracion of the Communion bread, a recent large surplesse with sleeves, a sure cofer with two lockes and keyes for keeping of the Register booke, and a strong chest or boxe for the almes of the poore, with thre lockes and keyes to the same, and all other thinges necessary in and to the premisses.

2. Whether your Churches and Chappels with the Chauncell thereof bee well and sufficientlre repayred and kept without abuse of any thing, and whether your Churchyardes be well fenced and cleanly kept, and if any part thereof be in decay throught whole default it is so.

3. Whether the Church of your Parish be now vacant or destitute of an incumbent or no, and if it be, how long it hath ben so, and who is the Patron, and whether he suffereth the benefice to lie vacant, and occupieth the glebe land, and taketh the tithes and other fruit to him selfe, during the time of the vacation, or who els occupieth & taketh the same and by what authority.

4. Whether your Church be a Parsonage or Vicariedge, presentative, a donative, or otherwise serued by a bare cure, whether did your euer heretofore heare or know that it was a Parsonage on Vicariedge, & how came it to be decayed from being a presentative to be in the estate it now is, and when was it first decayed from being a benefice presentative, as you remember.

5. Whether your Fonts or Baptisteries be remoued from the place where they were wont to stand, or whether any persons leauing the vse of them, doe Christen or Baptize in Basons or other prophane vessels not customably vsed in the Church before time, and whether any christen

Men without either godwarder and godmother, and the right of the same appointed by the booke of Common prayer.

6 Whether any man hath pulled downe or vncovered any Church, Chauncell, or Chappell, or any part of any of them, anye Church porch, Vestrie, or Steple, almes house or such like, or haue pulled down the bells, or haue felled or spoyled any wood or tymber in any Churchyarde.

Articles concerning Eccle- siasticall Officers.

VVhether the Chauncello, Archdeacon, Commissary, Official, or any other vsing Ecclesiasticall iurisdiction in this Dioces, their Registers or Actuaries, Apparitors, or Sumners, haue at any time winked at, and suffered any Adulterers, Fornicators, incestes, or other faults or offences presented vnto them to passe and remaine unpunished and vncorrected, for money, rewarde, bribes, pleasure, friendship, or any other partiall, or affectionate respect, or haue comuted any penances, & how many penāces haue been commuted since the last visitation, and what be their names that haue had their penances comuted: and for what faults: and by whom were they committed.

2 Whether at the Archdeacons visitations which haue beene sithence 1583: the Archdeacon of your archdeaconry, or his Officers, hath called to the Churchwardens for a certificate from the Parson, Vicar, or Curate of your Parithe, thereby to vnderstande whether the iniunctions of the sayd Bishop giuen in his visitation, helde in that yeare 1583: haue beene duly and precisely obserued or not, according to the tenor and effect of one of those iniunctions.

3 Whether your Archdeacons and Ecclesiasticall officers do obserue the iniunctions set out at the last Connocation, & confirmed by her Majesty for quarterly exercises appointed for the Ministers.

Articles concerning Schoole- Masters,

VVhether the Scholemaisters which teach within your Parith openly or priuately in anye noble or Gentlemans house, or in any other place, be of good & sincere Religion, life and conuersation, and be diligent in teaching and bringing vp of youth,

and whether they haue been examined, allowed and licensed for Scholemasters by the Ordinary or his Officer in that behalfe.

2 Whether your Scholemasters doe them selues receiue the holye Communion as often as they ought to do, and whether they bring with them so many of their Schollers of age sufficient, and of capacity by instructions, to receiue the Lordes Supper, according to an iniunction giuen at the last visitation held Anno. 1583.

3 Whether your Scholemasters do orderly on Sondaiies and holy daies with their Schollers come to the Church of their Pariske where they teach, and there see their schollers placed in some convenient place, so as they doe not disquiet the minister or Pariske in time of diuine seruice, but may exercise them selues godly in reading and hearing the seruice and sermons, and in answering with the congregation in reading of publique Prayers.

4 Whether the Scholmasters either priuate or publique, do teach their schollers, Paister Rowels Catechisme, authozised by publique authority, at the least once euery week, and do instruct and examine them in the same, or doe teach any other Catechisme, and what Catechisme is it that they so teach.

5 Whether any of your Scholemasters be known or suspected to reade vnto their Scollers priuately anye booke, or priuately to instruct them in their yong yeares, either in popery, superstition, or disobedience, or contempt to her Maiesty, and her lawes, either Ecclesiasticall, by publique authoritie allowed, or Tempozall.

6 Whether any Scholmasters vnder pretence of catechising their schollers (which is a most godly order carefully by them to be obserued) do keepe Lectures, readings or expositions, in Diuinity in their houses, hauing continuall repayze vnto them of such people as sake after Innouations, and refuse their owne Parish churches, and their Minister.

Articles concerning the Pariskioners and others of the Laity.

VVether all Fathers and Mothers, Paisters and Dames of your Parisk cause their Childzen, seruants and apprentises, both mankind & womankind being aboue seuen yeares of age, and vnder twenty, which haue not learned the Catechisme, to come to the Church on Sondaiies and holydaies at the times appointed, & there diligently and obediently to heare, and to be ordered by

chisme, and what be the names of those that do not cause their Childe, seruants and apprentises so to come to the Church to be instructed and examined, and how many of the sayd Childe, seruants and apprentises be in your Parish, which being aboue seven yeeres olde, and vnder twenty yeeres of age cannot say by hart the sayde Catechisme, and what be their names and age, and with whom they dwell.

2 Whether you your selues or Churchwardens in the yeares befoze you, haue suffered any vnmarrried women being begotten with childe to goe out of the Parish befoze she hath done penance. vppon their direction appointed by the Ordinary, and soorth of whose houses haue they so gone away with childe unpunished: and how many vnmarrried women which haue bene deliuered of childe within your Parithe these thre yeares last past haue gone away without doing of penance.

3 Whether anye man keepeth or readeth any seditious and Schismaticall Bookes, or Pamphlets, written by Browne, Harryson, or by any other which inueigheth against the Religion now receiued, or the order of the Church now publicly established.

4 Whether the Parithe Clarke be appointed according to the ancient custome of the Parithe, and whether he bee not obedient to the Parson, Vicar or Curate, especiallye in the time of celebration of diuine service, or of ministring the Sacramentes, or in anye preparation therevnto, and whether he bee able to reade, and whether he keepe not the Bookes and ornaimentes of the Church fayer and cleane, and cause the Church and Quier, the Communion table, the Pulpit and the Font to be kept cleane and decent against the seruice time, the Communion, sermon and Baptisme.

5 Whether there be anye man or woman in your Parithe that resorteth to anye Popishe Priest for Christ, or Auricular confession, or anye that within thre yeares last past hath bene reconciled to the Pope or to the Church of Rome, or any that is reputed or suspected so to be.

6 Whether there be any person or persons Ecclesiasticall or Temporal within your Parithe or els where, within this Dioces, that haue receyved or kept in their custody, or that read, sell, offer disperse, carry or deliuer to others any english bookes set forth of late yeares in any other place beyond the seas by Papists, Iesuits, or Seminary priests, either against the Quenes maiesties supremacie in matters Ecclesiasticall, or against true Religion, and Catholique doctrine, now receiued and established by common authoritty within this realme, and what their names and surnames are,

7 Whether

7 Whether there be any in your Parage that stiey to pray in English, or in Latine vpon beades, or any such like thing, or vpon anye superstitious popish Primer, or other such like booke.

8 Whether anye of your Parishioners hauing a Preacher to their Parson, Vicar, or Curate do absent them selues from his Sermons, and resoꝛt to anye other place to learne or follow after such innovations as are there taught.

9 Whether the people of your Parishe, especiall ye Householders, hauing no lawfull excuse to be absent, do faithfully and diligently indeueꝛ them selues to resoꝛt with their Childzen and Seruauntes to their Parish church, or chappell on the Holydayes, and chieflie on the Sondayes to moꝛning and euening praier, and vpon reasonable let thereof to some vsuall place where common prayer is vsed, and then and there abide orderly and soberly, during the time of Common praier, Homelies, Sermons, and other seruice of God there vsed, reuerently and deuontly giuing them selues to the hearing thereof, and occuppying them selues at time conuenient in priuate prayer, and who they bee that either negligently or wilfully absent them selues, or come verie late to the Church vpon the Sondaies especiall, or that walke, talke, or other wise vnreuerently behaue them selues in the Church, or vse any gaming or pastime abroad, or in any house, or sit in the stræte or Churchyard, or in any Tauerne or Alehouse vpon the Sonday, or other holiday in the time of common prayer, Sermon, or reading of the Homelies either befoꝛe or after none.

10 Whether the foꝛfeiture of twelue pence foꝛ euerye such offence appointed by a statute, made in the first yeare of the Quænes Maiesties raigne, be leuied and taken accoꝛding to the same statute, by the Church Wardens of euerye person that so offendeth, and by them be put to the vse of the poꝛe of the Parishe, and if it be not, by whose default it is not leuied, and what particuler summes of mony haue ben foꝛfeited & leuied that way, and by whome, since the feast of Easter, in the yeare of our Lord God 1586: untill the day of the giuing by your presentment, concerning these Articles from time to time, and how much of such foꝛfeitures haue bene deliuered to the vse of the poꝛe of the Parishe, and to whom the same hath ben deliuered.

11 Whether anye Childzen that be boꝛne in your Parishe be carried foꝛth of the Parish to be Baptized by any popish ceremony, or other wise then is appointed by the booke of common prayer.

12 Whether there be any Innekeepers, Alewives, Witailers, or Wilters, that suffer or doe admit anye person or persons in their houses to
eate

late 02 oz in the, 02 praye in the, 02 Sermon on the Sondates 02
Hollydaies, 02 any Butchers, 02 other that commonly vse to sell meat, 02
other thinges in the time of Common prayer, Preaching, 02 reading of
Homelies, and whether in any Fayres 02 common markets falling vp
pon the Sunday there be anye shewing of anye wares befoze morning
prayer be done, and whether any markets 02 selling of wares be vsed 02
suffered in any Churchyardes by common packmen 02 pedlers, going a
bout to any such people either of your Parish 02 not of the same Parish.

13 Whether the Churchwardens of the lasse yeare haue giuen to the
Parish a iust accompt of the Church goods and rents that were commit
ted to their charge, according vnto the custome that hath been afozetime
vsed, and what church goods they 02 any other haue sold, and to whome,
and whether to the profit of your Church 02 no, and what hath been done
with the mony thereof comming.

14 Whether the Churchwardens and Swoznmenn since the visitation
holden 1583: haue of any priuate corrupt affection concealed any crime
02 other disorder in their time done in your Parishes, and haue not pre
sented the same to the Bishop, Chauncello, Archdeacon, Commissary, 02
such other as had authoritie to reforme the same, and whether they 02 a
ny of them at any such time as they shoulde haue bene at diuine seruice
on Sondays 02 Holydaies, and should there haue obserued others that
were absent, haue ben away them selues, at home, 02 in some Tauerne,
02 Alehouse, 02 els about some woꝛldly busines, 02 at Bowles, Cardes,
Tables, dice, 02 other gaming, without regarde of their office and duety
in that behalfe.

15 Whether any of your Parishes beeing of conuenient age, haue not
receiued the holy Communion thrice this last yeare at the least, & name
ly at Easter last, 02 thereabouts foꝛ once, & what their names are, 02 at
which receiuing haue not signified the same befoze to your Parson, Vic
ar, 02 Curate, that he might conueniently examine them and who haue
refused to come to him to be examined.

16 Whether there be any in your Parishes that administer the goods of
those that be dead without lawfull authoritie, 02 anye that suppress the
last will of the dead, 02 any executors that haue not fulfilled their Testa
tors will, (specially in paying of legacies giuen to the Church, 02 to other
good and godly vses, as to the reliefe of pouerty, to Orphanes, poꝛe schol
lers, poꝛe Maidens marriages, high wayes, Schooles, and such like, and
by whom are they so detained.

17 Whether there be any in your Parishes that hath 02 doth offende,
contrary

Henry the eight, for the reformation of vsurpe, & reuined by an act made in the xliij. yeare of the raigne of the Quenes maiesty that now is. And what be the names of such offenders.

18 Whether there be any among you that vse sozcery or witchcraft, or that be suspected of the same, and whether any vse any charmes or vnlawfull prayes, or inuocations in Latine or otherwise, and especiall ye midwines in the time of womens trauaile of childe: and whether anye do resort to any such for helpe and counsell, and what be their names.

19 Whether any couples that be married in priuate houses within these thre yeres last, haue bene knowne or suspected to haue ben married after any popish order, or anye other order then is appointed by the Church of England, by reason that the one party or the other are noted to be such as refuse to come to the Church.

20 Whether there be among you any blasphemers of the name of God, great or often swearers, adulterers, fornicators, incestuous persons, bawdes, or receiuers of naughty and incontinent persons, or harberers of women with childe which be vnmarrried, conueighing or suffering them to go away befoze they do any penance, or make satisfaction to the congregation, or any that be vehemently suspected of any such faults, or that be not of good name and fame touching any such crime and fault, or any drunkardes, or rybalodes, or any that be malicious, contentious, or vncharitable persons, common slanderers of their neighbours, railers, skoulders, or sowers of discord betwene neighbours, and specially raylers against Ministers, and against their marriages.

21 Whether there be any in these partes that haue married within the degrees of affinitie or consanguinitie by the lawes of God forbidden, set out in an admonition in a table now appointed to be fixed in euery Parish church within this Dioces, or anye that being diuorced or separated from the same, do yet notwithstanding inhabite and keepe company still together, or any that beeing married without those degrees haue vnlawfully forsaken their wiues or husbandes, and married others, any man that hath two wiues, or any woman that hath two husbandes, any that being diuorced or separated a sunder haue married againe, any that haue married or contracted them selues without the consent of their Parents, Tutors or gouernours, anye that haue married without Banns thrice solemnly asked, any couples married that liue not together, but slanderously liue apart, any that haue married out of the Parish church where they ought to haue solemnized their marriage.

22 Whether the Minister and Churchwardens haue suffered anye

Lords

Lordes of misrule, or summer Lordes of Ladies, or any disguised persons, or others, or maigames, or any Whorice dauncers at Christmas or at any other times to come vnreuerently into the Church or Churchyard, and there to daunce or play any vnseemely parties, with scoffes, Jestes, wanton lectures, or ribauld talke, especially in the tunc of common prayer, & what they be that committe such disorder, or accompanied or maintained them.

23 Whether the Quenes maiesties Iniunctions & the Bishop of their Dioces his Iniunctions giuen at his last visitation be duly and precisely obserued on the part of the Cleargie or the Laity, according to the articles therein contained.

24 Whether there be among you any notorious euill liuers, or any suspected of any notorious sinne, fault or crime, to the offence of Christian people committed; any that stubbozely refuse to consozme them selues to vnitie and godly Religion, now established by publique authoritie, or any that beareth abroad rumors of the alteration of the same, or otherwise that disturbeth good orders, and the quietnesse of Christes Church, and the Christian congregation.

25 Whether all such admonitions and iniunctions as haue come to your Parishes from my Lord of London, in and sithence the last visitation, for the obseruing of any order for the Church, or putting downe of any disorder, haue been duly kept euer since or no, and by whose default they haue not been kept.

26 Whether any carry out the infants to be christened in other parishes, as mistaking the order of, Christening in their owne Parishes: Whether any preach in any Noble mans or Gentle mans house not being licensed of the Bishop.

27 Whether any within your Parishes doe resort vnto Barnes, fieldes, woods outhouses, or to any extraordinary expositions of scriptures, or conferences together, and so do(as it were) make a seuerall Church or set vnto them selues, or bee drawes or perswaders of others to any such scismaticall and damnable sectes.

28 Item Whether your Parson, Vicar or Curate, haue wittingly married together any complex, whereof the woman hath bene begot with child, or carnally known before marriage, or whether the man for money or reward hath married any woman that hath committed adultery with an other man without publique acknowledgment of their offences, and reconciliation to the Parish: and what are the names of all such that haue been so married in any such case: and when, and by whom were they so married together.

29 Whether any doe keepe their children vnbaptised longer then the Sunday after birth, vntill it be for sickness of the child or other vrgent occasion, and whether any doe carry their children from the Parish they are bozne in, to other parishes, to be baptised?

30 Whether the order of praiers on Wednesdaies and Frydaies, set forth lately by the most reuerend father, the Archbishop of Canterbury, by him appoynted to be obserued thzough his whol prouince, be obserued as it is required, and who be they that vnder coloz of it do bring in any new deuised order, praiers or fastes, leanings or the prescribed order of that booke.

FINIS.

The

The second byls which are to be deliuered at Michaelmas next,
are to be brought into Maister Blackwels office in Iuie Lane,
Register to my Lord Biihop of London, betwixt Michaelmas
and the eyght day of October following, or els the Church-
Wardens and Side-men making default herein, are at their pe-
rils to shew cause the x: of October next in the Consistorye in
Powls why they shoulde not bee proceeded againste for their
contempt, according to law.



Imprinted at London by Richard

Iohnes, dwelling at the Rose and the Crowne, neere vn-
to Holborne Bridge, 1586.



